

412 The stone adze is the most all-important tool and is usually carried
 [482] about over the shoulder wherever a man may go. Other tools are a hafted
 hardwood pestle for crushing sago pith, pig's tooth scrapers and engraver,
 323 bird bone needle, bamboo knife, coconut shell dipper, etc. Pottery is made
 286 by the coiled method without kick. Net bags are made from bark string. There is
 285 no basketry. A rectangular engraved wooden shield or an oval pigskin
 714 shield is used in war. A pointed bamboo spear is used for hunting both
 411 heads and pigs, the cassowary bone dagger for a hand to hand struggle.

291 Clothing for both sexes is nil. Ornaments consist of feathered plumes,
 301 bamboo combs, nose plugs of dogs teeth or bamboo, shell necklaces, and
 plaited leg and arm bands.

304 Both sexes have their ear lobes pierced but not extended, and the
 septum pierced. The alae of men are usually pierced in addition. Both
 sexes are cicatrized with a bamboo knife, the men have two half moons
 cut just above each nipple, the women a circular design around the navel.

[821] (Boys are initiated into manhood by having their tongues and penises slashed.)

836 The only restriction to premarital sexual intercourse is that it is
 584 carried on as a sort of intrigue unknown to the parents. The girl takes the
 initiative in this as she does in the proposal of marriage. (This does
 not include infant betrothal which takes place in only part of the marriages).

848 In the case of an illegitimate birth, the child is adopted or killed. One
 847 of twins or a monstrosity meets the same fate... There is
 845 bride price, patrilocal
 583 marriage, patrilineal decent, polygyny.

591 There is a cult of all adult men, whose scrota are carved and painted
 611 figures, the blowing of sacred flutes and the beating of gongs. There are
 595
 794 two progressive stages to this cult. The first step of these is either
 [532] minama or renama; half the youths being introduced into one, and half into
 [531] the other, placement being determined partly by patrilineal inheritance and

726 As the occupants of the house rushed out, he would spear them. Those who
[411] escaped his spear would rush into the spears of the men surrounding the
[714] house. (They all would carry three spears and shields and be ornamented.) Then,
if the alarm had not been spread, they would go to another house and continue
until all the people belonging to this house tambaran were either killed or
[727] had fled. Then they would burn the house tambaran and leave. Only heads of
the handsome adult men would be taken (Yambons take all heads.) The Sowel
Urambanje of the other house tambarans would not help but would run away as
soon as the alarm was given.

April 15, 1937. The raiders have not started. They fear treachery because no
one came from Tungwishamp. They have all gone to Wenya to talk things over.
Mar came back with the news that the raid was all off--that a man had come
from Tungwishamp saying that the water had gone down so that the creek
which they had planned to use was closed up. They will go later when the
[648] road is passable. I asked him if he thought that one reason why they gave
it up was fear that the thought of hanging played a part in their putting off
the raid. The reactions of Mar and Mes yesterday suggest it did.

124 Tofokaman came to visit this morning and has hung around all day. His
wife is visiting at Wof's and Mar's. His wife is Mar's sister. Sof and
another young man, ("Dr. boy") came and sat around for a while. "Dr. boy"
brought up the subject of my losing things and said that the lads were
innocent and that he had seen Marok with my tobacco. After lunch they went
down to Rumbinan house tambaran. Mar came in and told me that he had made
an arrangement with Mwimbi and Gwenta, to get Mes's sister Uka down to a certain
place to catch fish. Mar is to meet them there and take Uka to his garden house.
He will come back in the late afternoon. He asked me not to tell Mes, and to protect

Mim